

# The seditious

and blasphemous Orati-  
on of Cardinal Pole both  
against god & his Countrey which  
he directid to the emperor in his  
booke intytuled the defence of the  
ecclesiastical unitie, mouing the  
emperor therein to seke the  
destruction of England  
and all those whiche  
had professid the  
gospelle




Translated into englysh by  
Iabyane Wythers.

Reede all and than Judge. A

Fahyan vvythers

Fabyan wythers to the  
gentle reader.

**D**  In tymes past the  
auncient historiogra-  
phers ye euen the p:o  
phane auctoꝝ haue  
thought yt mete eyther to extolle  
oz abasse to praise or dispraise  
suche as in their days and ty-  
mes haue bene eyther grate oz in  
grate benefyciall oz noysome to  
ther comō walth how much moꝝ  
in these our days in thez whiche  
the trew lyght of the gospel shy-  
neth amongest vs and christian  
loue & chariti shold flourish ought  
we to direct and disclose al such  
vnto our posterities the which  
haue not only gone about to seke  
the vter destruction and ruine  
of their owne natife Countrey  
and comon wealth by inflaming



to the Reader.

and incensinge prince againste  
prince but also that which more  
(yea worse) is hath not fear id cō  
trary to his owne former pro  
fessions and confessiōs most shā  
fully & abominably to backbyte  
and slander Christ him self his  
gospel and his trew folowers,  
as thauctours of all myschiefes  
seditious and tumultes, Such **B**  
a man was Renold Pole an  
english Cardinal but not as the  
of england who in the yeare of  
our Lord. M. D. xxxvi. being  
sent ambassadour from the po  
pe to y french king for to intreat  
apeace was thought in this his  
embassade to go about nothing  
els ( then as by this his oration  
aperyth) to styr vp and sow dis  
sencion malice & discord Such  
†. ii. was

Fabian vvythers

was his Good wyll that he bare  
to his natyfe contrey and comon  
wealth that for his owne aduan  
tage and preferment he desirid  
(yea & procurid) as much as in  
hī lay y<sup>e</sup> vter subuersiō & ruine  
of y<sup>e</sup> same, & to procede wheras  
you shal rede after in Athana-  
sius glose that at what tyme  
he was in Germani at Augusta  
and there was lodgid in the pa-  
stors house hee said that he dyd  
bery well allow and agree vnto  
all their doctrine & that he wold  
declare no lesse yf there were  
Any couocations or comon cou-  
cells holden. Now be hold the  
great and double dissimulation  
of this holy ypocrite who al beit  
that befoze in his ambassade vn-  
der the pretence of intreati for  
peace had gone about nothing

to the Reader!

ells then to m<sup>ue</sup> and stirre vp  
discord and warres, euen now  
again at his return vnto Rome  
feard not to dissemble and cloke  
euen with God him self, for al-  
though as before you haue hard  
he semid not to be ignorant of  
the truth yet when he was come  
to Rome (whether he wer suspe-  
ctid of Lutheranyisme and to  
auoid the suspicion ther of or no,  
or ellis that he did yt to gratifie  
the pope with all) he wrote a bo-  
ke against kyng Henry the yght  
king of Englād intituled the de-  
fence of the vniity of the church  
in the which boke he conuerting  
his stile vnto themperour he  
includid this most detestable pe-  
stiferous 'yea and seditious ora-  
tion against the king of Englād  
vnto whome he was not only

† iii.

most



Fabyan vvythers

most neare ioined in affinitie and  
kindred but also as he him self  
confessith most greatly bounden  
for his education and literature  
But now mark I pray you how  
the prick of his owne consciens  
causid him to display his owne  
hypocrisie when he had wrytten  
this booke hee causid yt to bee im-  
printed at Rome at his own pro-  
pet costes and charges and whē  
they wer thus printed he fea-  
ring least yf they shold be caried  
abrod and come vnto the han-  
des of such vnto whome he had  
before professid the contrarie that  
then yt wold torne to his great  
ignominie and reproche toke all  
hys bookes into his owne handes &  
sett none of them abroad saving  
a fewe whiche he gaue vnto the  
pope & certain cardinales whō


to the Reader.

me he knew very well wold allow his doinges, Sed nihil occultum quod non reuelabitur. For God wold not suffer his church to be so much abused or deceaued by his hypocrysy but that at the length he wold bring yt to lyght for although these his doinges werby a long season kept close & secret yet at the length they came vnto the handes of one or to in Germanye who hath set theme forth to the eyes of al men, And bycause all trewe english hartes shuld not be ignorant what a venemous viper they haue of late noyrshed euen in there own bowes whiche sought nothing els then to knaw a sunder y<sup>e</sup> bowels and to destory his mother and countrei, I haue for the vse & comodyty of all men translatid

✠. iiii

this

Fabyan vvithers

this his oration into english the  
which my labours & trauailles  
in this behalf bestowed and ta-  
ken yf they mai reapeth only fru-  
tes of thākfulnes in accepting y  
same, It shall cause me w more  
spede & greter diligence seke to  
gratifie y again w most pleasāt  
and godly histories to thy great  
delectatiō & confort . now gentle  
reader y I haue sō what declarid  
vnto you the originall & cause w  
the time & plase of this his oratiō  
w also his maner & forme in set-  
ting forth of y same I will cease  
to be any lōger tedious vnto you  
referrig yt to your owne discrea-  
tion to iudge vpon the oratiō as  
you shall think y matter doth re-  
quire thus wyling vnto the all  
vertuous successe in godlines I  
comytt the to the tuition of all-  
myghty God. ff. 



The subtile oration of

**M**erelye I doe wytnes  
bothe the loue of my cō-  
trye the whiche nature  
hath wrought in me &  
also the zeale of the churche & whi-  
che & sonne of god hath kindelid in  
my harte, and cāne by no meanes  
be expulled or layd awaye. That  
yf I vnderstode or knew that Ce-  
sare with all his nauye had alredy  
entred and taken the seae & had  
directid his course to wards const-  
antinople the chiefest palais & force  
of the great turke . Yea albe yt,  
all the perylls & daungers of the  
world wer present & sett before me,  
I wold neuer rest nor stay vntyl &  
I myght comie vnto his ptesence  
although he had already entred &  
straighes of helle spontus to thed  
I myght haue conuenient oppor-  
tunity

tunity to talke withe him before  
 whome I wold burst out and spea  
 ke in this maner Cesar what doest  
 thou go about, or what doest thou  
 intende whether wylt thou go or  
 sail with this thy greate nauye  
 & furniture if y<sup>e</sup> loue of y<sup>e</sup> Christiā  
 Comō wealth do so muche moue  
 thee, that thou wouldest assaill and  
 inuade the kyng of turkes being  
 an ancyent ennemy vnto the name  
 of Christ, wer it not muche more  
 mete & better for thee to conuert  
 & turne thy hole force and power,  
 that wais from whence a greater  
 daunger is imynēt vnto our comō  
 wealth from whence also a presēt  
 B myschief and a newe enemy much  
 more greuous and worse then the  
 turk, doth vere and greue vs. You  
 for so muche as you se so many  
 thousande

The subtile oration of

thousānds of christians, oppressed  
with y<sup>e</sup> most vile & hard seruitu /  
de & bondage of the turkes you  
do thinke yt a worthy & notable  
act to deliuer them and to restore  
theim vnto liberti the whiche in  
dede is no lesse the prayse worthy  
but yf you couēt this so laudable &  
thyng how much more glorio<sup>9</sup> &  
praise worthy wer yt to redeme &  
releas so many thousāds of soules  
beyng euen in present perill and  
danger beyng also violētly rapt  
and taken away out of the lappe  
or bosome of the church and euē  
now brought into great doubt &  
danger of saluation and to re-  
store y<sup>e</sup> same again vnto y<sup>e</sup> church  
& fayth of Chryst. such is y<sup>e</sup> perill  
whiche is imminent and hangyng  
ouer ou<sup>r</sup> heades & y<sup>e</sup> enemy also  
A. ii. which



Cardynal Poole.

whiche goethe about and hath  
brought a great part of the same  
to passe, is suche a one as thou  
canst not excuse thy selfe o Cesar  
but to vnderstand and know the  
same. The which thyng as it is  
most laudable so dothe it also  
aperemost necessari fyrst to pro-  
uide and seke remedy for this my  
**D**ischief whiche is now spronge &  
growyng vpon vs before thou  
prouyde or seke for the lyberty of  
the body, & verely yt is so much  
the more necessary that except,  
you immediatly resiste and with-  
stand this myschief all that you  
now go about is but in vayne al-  
though you shuld subdew all a-  
fai & expulssing the turkes frome  
thence you shuld retourne a con-  
querer. I pray you what shal you  
then

The subtile oration of  
then haue profited whē in place of  
of them whome you haue expul- <sup>New</sup>  
sid out of asia new turkes be ry- <sup>Turkes,</sup>  
sen and sprung by a mongst vs  
at home for what other thing an  
the turkes then a certain secte of  
christians, which in tyme paste  
haue shrounk and gone away  
from the catholyke church. Ne-  
ther do the turkes, hate or ab-  
horre the name of Christ or reiect  
his gospell but as the arrianes <sup>The aria</sup>  
dyd in times past thei take awai  
that dignity from Christ that he  
shulde bee the sonne of God,  
with many other thinges which  
they haue taken of the arrianes  
how beit thy affirme christ to be  
a great prophet, and also owe no  
small reuerence vnto his mother  
mary. The orygynall and be-  
A.iii. Genyng

Cardynal P oole

Thos  
igypal of  
he turks  
eligion.

Gynnyng of the turkes relygion  
is all one w<sup>th</sup>e all other here/  
lyes . They wer the first which  
wēt away frō ꝑ church forsaking  
and denienge him to be the hed  
whiche was ordeined and left  
by Christ and so by lytle & lytle  
they vterly declined & swarued  
from the doctrine of Christ. what  
shuld I say more, do you you not  
see how largley & aboūdantly  
this turkish sede is spred and so=  
wen amōgest vs. I wold to god  
yt wer so small that you could  
not perceaue yt . But you haue  
sene that which is greatly to be  
sorouid euen in your owen cōtry  
of germany, but as yet ther is  
not ꝑ playn turkish sede, because  
it is not yet sowen or spredene=  
ther by publyque auctoryty ne=  
ther

he Turz  
in sede in  
ermany.



The subtile oration of  
ther yet by commaundement of  
any one which hath rule or po-  
wer ouer others to compell them  
vnto yt, and therfore it is not  
bterly to be despaired but that þ  
trewe germā church of the ger-  
manes hauig oppressed this adul-  
terous & nonghty sede may flo-  
rish and spring again and bring  
forthe þ trew & aboūdant fruits  
of the catholik efayth.

Solikewise in Englā where  
as in tyme past trew religiō did  
also flourish now is this sede so  
solwen and strengthened by thā-  
ctorytuy of one man that it can  
scarfly be discernid frō the tur-  
kisch sede and to thin tēt that that  
which is alredi some shuld haue  
the better encrease it is defended  
with the sword, and with the

sword they answer all that is ob-  
 iectid against ye and this is the  
 bery turkyſhe maner & th<sup>9</sup> their  
 ſect doth increſe and grow But  
 in this point it doth differ from  
 the turkes for ſo much as the  
 turks ſect doth compell no man  
 vnto ther opiniō for he that doth  
 not impugne there religion al-  
 though he be of a clene cōtrary  
 opinion he maye liue in ſafety  
 amongſt them and they do alſo  
 much reuerence and honor good  
 men although thei be of cōtrary  
 religion. The which thing the  
 greke monkes which inhabyte  
 the mont Althusdo wytnes to  
 be trew whom the turkyſh em-  
 perour him ſelf doth much ſette  
 by, in ſo much that he doth often  
 ſend ſuch as haue offendyd vnto  
 them

The subtile oracion of  
them that they shulde praye for  
them and comend them in ther  
prayers vnto almyghty God vnto  
to whome he beleuyth & ar most  
dearlye beloued and in fauour,  
No man truly vnder all his hole  
empyre or dominiō and of what  
secte soeuer he bee yf he kepe his  
tonge is in any maner of perill  
or daunger, But wher as this  
new and pestiferous seide is now  
ther is no lesse punyshement or dā  
ger for them that kepe silence the  
for suche as moste in pugne and  
strive against them, behold. Tho  
mas Moore who alone in ve  
rtue & Learnyng dyd' chieflie. **L**  
excel he was put to death for his  
silence, monkes in lyk wyse the- **M**  
more holy & relygeous thei seem  
me to be the more thei ar in daun  
ger



The subtile oration o

ger so that fynally all mens' tong-  
ges ar stoppid by feare of the sw  
ear. what wold you desire moze  
**A**o Cesar whan thes goodly begy-  
nyngs this violence and crueiti  
whiche is exercised against holy  
men doth sufficiently shew what  
peryll vnd danger is rysen to  
the church by denyeng and refu-  
sing the heade of the church.

Ye the turkes them selues a-  
gainst whome thou doest prepa-  
re warres may be an exāple for  
the, the which hauing this path  
or way opened vnto them haue  
attemptid to oppresse and ouer-  
thorw the church of chzist when  
as they relectid and cast of thau-  
toryty of the superme head &  
in stede ther of haue brought in  
the force and rigour of the.

Swerd

Cardinall Poole.

Swerd thorow the which they  
haue so long atyme defendid the  
selues & it is to late for the church  
to seke for, or call home hir chil-  
dren again whiche haue alredy  
forgotten ther mother. Vt the  
turkysh sect, do not sufficientely  
declare vnto y in the greatnes &  
hougenes of the perill which I  
haue spoken of before. Germany  
it selfe doth shew it abundantly  
if thou doest consider wyth thy  
selfe how quiet, how peaceable,  
and religious a prouince it hath  
bene in tymes paste, and fina lye  
howe plentiful and abundant  
it was in all thinges, so long as  
it contynwed in the vnytye of  
church. Contrarywyle yf you do  
marke these late daies or tymes in  
y which it is vexed and troubled  
with

Cardynall P oole.

with intestine and cyuple warres  
after þ it had refused & reiectid  
þ head of þ church it is so tossed  
& troubled that all hope of reco  
uery or end of there my schiefs is  
vtterly past except (as god graūt  
they may) they do retozne again  
to thes vnity of ther head and  
church. Merely this acknow  
leging of one hed or Bouernour  
hath alwaits benethe moste sure  
and strong fort and defence of þ  
church. This þ herytikes aboue  
all thinges do chyefly assaille &  
inuade this same the catholykes  
do alwaits defend, yea and Cesar  
him self. It is wise of late was it  
also defendid in England eu en,  
of the nobles being the children  
of þ church in so much þ thei thou  
ght it better to offer ther naked  
bodyes



The subtile oration of

bodys vnto y weapons of their  
enemyes rather then they wold  
forsake that only fort and strong  
hold the which being once sub-  
dewd & ouercome the enemyes of  
christ myghty haue easy passage  
to assail & ouerthrow the church  
Notwith standing they haue ba-  
anquilled and slayne diuerse my-  
ghty men children of the church  
which sought to with stand them.

The which thing it is no mar-  
uail though it com so to passe  
for so much as the enemyes haue a  
king to bether gwyde and Ca-  
pytaine. As yet in all the great  
myseries and calamities which  
haue happened vnto the church  
ther was neuer no kinge which  
had conceiuid anny peruerse or  
cōtagious opiniō against the sa-  
me

same, but now it hath so inuadid  
 þ hart of our kinge that he doth  
 defende and mayntaine this his  
 secte euen by thee very same  
 meanes as the turk doth mahumet  
 shewyng & shaking his naked  
 and d2 awenswerd vnto al  
 such as dare once dissent o2 disa-  
 gre from hym. Neither doth he  
 so muche desyre any thyng as þ  
 he myght haue tyme and space  
 to conserue and establishe hym  
 self that he myght bring a greater  
 myschief and plague vpon the  
 church then hath at any tyme be-  
 fore bene wrought by any turke  
 and suerley he wyll do nolesse yf  
 he obtayne that which he doth de-  
 sire and goo about.

Wylt thou then o Cesar:  
 which sayest þ thou bereste such

The subtile oration of  
a zeale and loue vnto the christia  
comon welth that thou wilt do  
althinges for thee louee therof,  
graunt or gyue hym this time &  
space, Seing this parte of the  
Cōmō wealth thus vered criēg  
and calling for thy helpe ayd &  
socour seing their ruyne so nere  
that remedi can not be any more  
prolonged yf yt shulde any thing  
at all profit.

But you couert your hole  
force and poure another waie  
so that what thorow your far dy  
stance & absence and your doub  
tfull warres against so myghty  
an enemye all hope is bitter  
ly takē away that you can by a  
ny meanes help or succour vs in  
lesō as them whome you go now  
to deliuer out of bondage, wilt  
thou



then o Cesar frustrate the expectation of all thy frindes especially seing that the truste and confidēce which thy haue in you is thonly cause whye the haue not as yett tryed ther owen force and pouer at home nether haue attēptid to defend them selues by their owne strēgth. do not hinke  
**R** Cesar that all the noble spirytes and Courages ar gone out of the english mens harts nether Judge that al the loue of sincere & pure religiō is vtterly extinct in them. A sure coniectour & tryall you maye haue her of by the death of thē which wil nigly haue yeldyd them selues to their enemye is to be offred vp for religiōs sake. If God in the tyme of helias the prophete preseruide  
 seven

The subtile oration of

seuē thousand men which had not  
bowed their knees vnto baal from  
the wycked Achab when they  
shuld haue bene slayn thorough  
þe perswasio of his wicked wyfe  
Jezabel, do not think that in this  
tyme in the which þe grace of the  
holye gost is muche more spred **S**  
abodethat this wycked Jezabel  
though she be neuer so wysht vnto  
slaughter coulde haue put to  
death all the trewe worshipers of  
religion. Beleue me ther remayn  
yet hole legions in England of  
those which haue not bowed  
their knees vnto Baallwhome, **T**  
whollye and altogether yf thou  
do come God hym self whiche  
hath p̄seruid them will bring  
them vnto you. The Englyshme  
o Cesar ar euen the very same  
B.i. which

which for a much lighter cause  
 euen them selues without any  
 external help or ayd haue taken  
 vengeance on their owne kinges  
 for the euil administration of the  
 comon wealth. They which also  
 haue called ther kinges to ac-  
 count for the wastfull spending  
 of ther mony to the damage of  
 the comon wealth and whē they  
 could not approue & iustify the  
 same they compellid them to resi-  
 gne both crowne and scepter w-  
 hose coragions and stout sto-  
 macks for so much as they do yet  
 remain nothing doth stay neither  
 hath stayd them a great while fō  
 reuenging thiniuri of their king  
 but only the hope & expectation  
 which they had in you. vnto w-  
 home they thought this matter  
 so much to pertain, that except  
 you



The subtile oration of  
you wold defraud your, owne na-  
ture, which by many your wor-  
thi actesthei wer persua did to be  
most noble or els that you wolde  
set a syde all loue of religion the  
which it hath aperid you to be  
moste studiōs & desirous of: that  
they wer assured y you could not  
but you must nedstake this ma-  
ter or cause vpon you. For they  
suppose bereley y throughe you  
their euell mai much more easile  
withe lesse trouble and danger,  
vnto the kingdome be remedied  
and withstand, then yf they them-  
selues shuld haue attempted it  
with their owne pouer & ther in-  
suerly they Judge well and wor-  
thely do loke for you. Bnt whe-  
ther now o Cesar doest thou fley  
so fare frō thē, what thing doth

B. ii.

draba

Cardynal Poole.

draw the away so farr from thy  
frindes leuving so great an occasiō  
ministred y<sup>e</sup> at home and to go w  
her ther is lesse dāger. do thy soul  
diars draw the that way? Or  
is their willes more bent towar-  
de thee affaires of the east parte  
wher their aunciēt enemyes are  
then to ward the west wher new  
enemyes are Rysen?

What Souldyars bee they o  
Cesar? If thei be the Spaniards  
to whome of Ryght thou doest  
much trust whose glory also in  
dyuerse battaills hath largely  
apearid: Truly yf they haue o  
fawe that noble progeny o  
springe of Iſabel oppressed with  
mysery and calamytie in a most  
Iust cause desyring o  
requiting  
their help and ayd I know Cesar  
that

The subtile oration of

that the memory of that most  
worthy woman is not yet so far  
out of their mind that they wold  
btterly frustrate the desyres and  
requestes of her most worthy  
doughter. I know ther is no  
thing so acceptable vnto them  
which they wold not wyllingly  
refuse and I eue of to healep this  
noble woman whome thonly ho  
nor of the knygdome of spayne  
which herin is chye fly sought  
wold sufficyently moue ther vn  
to yf they dyd but only heate or  
vnderstand, that y king of spain  
his doughter being by the space  
of .xx. yeres coupled in mariage  
to be thrust out of the kinges pa  
laice for a harlottes cause as  
though she had bene y doughter  
of some light person or of some

B. iiii.

boure



boure or els had come bi stealth  
 fꝛō the futher parts of barbarye  
 vnto the kinges chamber & not  
 to haue had so noble a kinge to  
 her parent Oꝛ that she had rygh  
 fully bene geuen him to wyfe out  
 of so noble a kingdome, wolde  
 they wit h a quiet mind suffer so  
 great a iniury which scarfly mā  
 of the basest sort wold beare or  
 suffer. And wher as ther cane  
 scarfly any man be found of so  
 couerdly a stomack which wold  
 not by all means possible euen  
 with the perill of his lyfe seke to  
 reuenge suche an opprobꝛi done  
 vnto his doughter: wold not the  
 Spaniards, whose valiant cou  
 rage hath bene experimētēd the  
 semani yeres in sondꝛi victories  
 reuenge the iniurye of their kin  
 ges

The subtile oration of  
ges daughter, how I say can the  
noble nation of the spainy ardes  
neglect or think any thing to bee  
preferred befoze this so great an  
iniurye which doth both deface  
ther victories and most manyfe-  
stly assault your honour and the  
glozy & renoune of spain. what  
thing can be more ignominious  
or flaunderous vnto you then so  
much to esteeme other nations  
that spain ether wyll not or can  
not reuēge such a contumelious  
iniuri done, vnto them. But  
truly yt can not so bee thought.  
The whiche that thou maist euy-  
dently know suffer me (o Cesar)  
only to speak vnto thy souldiars  
and thou shalt see them all with  
one accorde as sone as they shall  
here the daughter of quene Iza-

B. iiii.

bell

Cardynal P oole

bell and thy newew once named  
desiringe ther ayd and healpe  
redy yf thou wilt suffer them to  
alter their course and iourney.  
But I (Cesar) require oz desire  
nothig of the nor of thi souldiars  
for thy cosynne katherines sake.  
Nether will she anye thing to be  
spoken in her behalfe complain-  
yng nothing at al of her vnfortu-  
nate estate but willingly bearith  
þ vnstability of fortune þ which  
hathe so shewid her cruelty v-  
pon her þ even in the tyme in the  
which thou dydest most flozrysh &  
she ought to hau flozryshed & she  
was cast downe into a most myse-  
rable state & cōdiciō, iea & by how  
much thy affaires dyd, most suc-  
cede and go forwarde with the: so  
much the moze inturiously and  
gre



Cardinall Poole.

greuouſly ſhe was handled and  
oppreſſid. But of her ſelf priuat-  
ly ſhe doth nothing complain or  
ſay nether of her one cauſe, it is  
for england o Ceſar that ſhe cō-  
playnyth to whome it is geuen  
into the which as a noble plāt or  
graft ſhe is trāſlatid & grafted &  
whiche countrey alſo ſhe ought to  
loue as her owne & truli doeth it.  
For this Cōtreſhe doth entreate  
for ſo much as her cauſe is ſo knie  
bi al meanes poſſible withy cauſe  
of this moſt noble & her derly be-  
loued prouince, and countrey, that  
her cauſe beyng neglectid it muſt  
nedes folow thee countrey alſo to  
be in moſt euil eſtate. Noze ouer  
what a peaſable and quiet pro-  
uince ſhe found at her commyng  
thyther, and now how yt is berid  
with

The subtile oration of  
with seditious and inward war-  
res, thee whiche can not happen  
without her great hurt and de-  
triment, for so muche as her cau-  
se is so vnited and knyte with re-  
ligion: So that yf she be forsakē,  
it must nedes follow religion to be  
destitute, thee ancyēt fayth of the  
churche to be abolished and new  
sectes to spring and rise, not only  
in the Island which she found most  
**B** religious and holy: but also thro-  
ough the contagion of the same  
to infect and spred ouer all other  
countreys & prouinces, and ther-  
by finalli al the hole church to be  
perturbed and troubled. If this  
myschief be such that none can be  
more greuous, in the which alone  
all other myschiefs are conteynid  
and is sene, not by coniecture or  
geste

Cerdynal P oofle.

gesse as a tēpest hāging out our  
heads, but perseaued to be euen  
at hand and to bee growē vnto  
this point that romans estate or  
condition is more dangerous in  
england thē such as be most rely  
ons and holy the which do retain  
and kepe the auncyent costume &  
faith of the church (who can be in  
safegard there where as such ex-  
amples of cruelty hath bene she-  
ued vppon those most holy men  
Rochester and More) yf fynally  
all these thinges (o Cesar) be  
such that yt wold moue and styre  
the hartes of all princes and no-  
ble mentoredresse and amēd the  
same she therefore dooth requir. &  
help and socour be not longer de-  
lay or kept backe from the co mō  
wealth

For



The subtile oration of

For so much as that comon  
cause doth also priuately touch  
her the which being & doughter  
of ferdinando begotten of her  
mother Isabell and thy cosynne  
(o Cesar) especially yf she haue  
comytted nothing vnderworthy her  
noble parents, her stocke or kin-  
dred, or to the noble realme from  
whence she is commeforth of, ne-  
ther at any tyme in all her trouble  
was there any of her most cruell  
**B** enemyes so bold to obiecte or lay  
any such thing against her wher-  
fore (o Cesar) she doth desire and  
require thee for so muche as God  
hath grauntyd the suche pouer &  
and riches that thou art able not  
only to receaue & withstand thy  
myghty ennemy the turke, who  
raigneth ouer so many kingdo-  
mes

The subtile oration of

mes when he dothe inuade the  
but also darest pꝛouoke hi vnto  
warre when he is at quyet: that  
thou wouldest fyrst help in y<sup>e</sup> parte  
from whence a greater myschye  
then the turkes is rysen toward  
the Crystian comō wealth wher  
as also easy victory with out a  
any peril or danger is offred vn  
to you. This she doth make in  
tercession for, euen for thaffin  
ty that is betwene her and you,  
for the honour of the kindome of  
spain, vnto thee whiche chyfe res  
pect is had in this mater, and for  
the health of the cristian common  
wealth, she doth most humbly de  
sire you that you will not think  
anything, to be preferrid before  
this most holy and publyque vti  
lyti and oportuniti & vnto your  
self

Cardynal Poole.

selfpriuatly most glorioꝛs and  
praise worthy when as you may  
euẽ at one tyme augment both  
the honour of yonr oune house or  
family the glozi of the kingdome  
which hath made the renowned  
in so mani and sondry victories  
and also to rne away y great ruy-  
ne which is towards the cristiã.  
Comon wealth Such as in ma-  
ny yeares befoze the Like was  
neuer seene And especially for so  
much as what so euer thou shalt  
do in this parte or behalf shal be  
as an instrument or helpe for  
the moze better and easy perfoꝛ-  
mans of those thinges whiche  
nowe altogether as vnre dyo  
and out of season thoue doste  
attempt and take in hand for  
these thinges being ons brought  
to



The subtile oration of  
to passe and set in order thou  
shalte muche moze better and  
with lesse labour (thy power and  
strength being hereby rather in-  
creased then diminished) attempt  
yea and bring to effect thy other  
affaires & entrepryses, but what  
do I now mean as beinge rapt &  
carried away with aboundance  
of matter I seeme to haue forgotte  
with the whome I do talke,  
thus I haue knytt by my oration  
vnto Cesar as though I talked  
with Cesar and not with  
the prince. Therefore  
that I may re-  
turne from whence  
I haue  
digressed  
sid. &c.

The end of the cardinals oration.

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Cardinal Pooll.

The glose of Athanasius bps  
the oracion of Cardi-  
nall Poole made  
vnto the mper-  
our.

**T**hou doest transfigu-  
re thyself into an an-  
gel of lyght be cause  
thou goest about to  
low most deadly poison.

This is the general & natural  
sense of all the popysh secte to  
count all them which haue  
professed the gospel for turkes  
and worse then turkes for ther Pauls.  
is a bryeff (as they call it carted)  
about of paulus the .iii. vnto  
the mperour and king of the Ro-  
mains in the which the very  
same thing is affirmed so that  
who soeuer doeth consider this

C. i.

oration



The glose vppō the oration  
oratiō shalleasily presaeue that  
that also was made bi the same  
cardinall

The Soules which ar taken  
out of the lappe and tyranye of  
the poppish church and restorēd  
vnto the trew church of Cryst  
such as ar all they whome thou  
falsly callest Turkes can be in  
no maner of perill and danger  
of Saluation but all such ar  
in great danger the whiche  
agre and consent with the po  
pish sect in so much that all ho  
pe of their saluation is past ex  
cept they be drawn away frō  
thence by the myghty power  
of god

**D** Thou callest the preching of  
the Gospell a great myschiefe by  
cause you feare that the power  
and

Cardinal P ooll

and exstimation of your popes  
shuld be theit by be dymynished  
for as touching the Saluation  
or perdytion of Soules what  
doth that pertain vnto you.

Art thou not ashamid to call the  
most noble kinges of england de  
marke and gothia and so manye **C**  
famous princes of germani both  
for their byrth auctoryty & god  
lynes so many consulles and ru  
lers of the free cytyes and fynali  
so many good and learnyd men  
seruantes of Iesus Chryst and  
mynisters of the gospel new tur  
kes only vpon this occasion by  
cause they hauig receauyd p pure  
knowledg and vnderstandinge  
of the word of God haue forsake  
all your superstitions and ido  
latrys, doth the truthe and cha

The king  
which  
haue enu  
bros.  
the gods  
pell.

C. ii.

cytye

The glōse vppō the oration  
rytue of the. Sōne of god which  
thou saynest to be so abundant  
in thy hart that thou canste not  
lay it awa: teach o: persuaue the  
herunto.

**F** Christ leste none to be the head  
of the churche but only hym self  
vnto whome onely we most stic-  
ke and cleaue & vtterli reiecte &  
refuse this your fained hed thee  
pope.

Albeit thou haddest nat ex-  
pressid it thy selte who dyd not  
plainly se that all those oppro-  
**G** bryes and tauntes which in thy  
rage and madnes thou hast ob-  
iectid and cast against the king  
of england to redounde also to  
the great ignomy and shame  
of the most noble princes of ger-  
many the whiche also with him  
haue



Cardynal Poole.

haue withe drawen them selues  
from the yoke and obedience of  
thee pope, notwithe standinge  
thou like a most modest and so-  
ber Cardinall euen of thaboun-  
dance of thy hart woldest also  
by name taunt and teare this cō-  
trei of germany, darest thou be  
so bold to affirme the holy gos-  
pell of Iesu Chryst the which we  
preach & teach in our churches  
to be the adulterous and pestife-  
rousturkish sede: do you thinke  
that we haue so much for sakē &  
cast awai the catholike veriti, yf  
these thinges be treue which thou  
doest falsli affirme then truli the  
apostles & al p̄mitiue church  
had not the catholyke fayth but  
that pestiferous and adulterous  
sede. Art thou not ashamed to

The tur-  
kish sede  
is pesti-  
ferous &  
fals.

C.iii.

affirme

The glose vppō the oration

affirme and sett these thinges  
in thy booke, and whereas thou  
saist thou doest hope that this  
nation wyll abiect and cast of  
the pure and synccere doctrine of  
thee gospell and retorne again  
vnto your corruption and ydola-  
try thou art muche deceauid or  
that I thinke rather trew, you do  
but faine your self so to beleue or  
thinke.

I do berely graunt that it is  
the turkysh maner to answer  
with the sword against all such  
as speke in y name of chryst & I  
do berely graūt & acknowledge  
that their secte and relygyon is  
therby agment yd and increasid  
but I pray you see how prudent  
an orator you are to propoun  
this matter in your oration seing  
the

Cardynal Poole?

thee pope hym self doth dayly  
answer the children of God and  
such as do professe christ with y  
sword galows & fyer & you your self in your oration go about no  
thinge els then to moue or styre The pope  
playeth the  
turkes  
part,  
themperour to warts and to she  
de the blode of good and holy  
men haue you not wisely decla-  
red herin y pope to play a ryght  
turkes parte and you your self to  
haue a turkish mynd or stomake  
The lyk wordes and to the same  
vert effect we haue Red in the I  
bryeff which I spake of before  
So that now we do nott doubt  
but that you did also sett forth  
that most cruell sentence the whi  
ch we once suposid to haue be ne  
done by Cardinall Cernimus Card cer,  
when he was embassadoz with  
C.iiii. them:



The glose vppō the oration

themperour & as tutor of Card-  
inall farneſius but in the maene  
tyme thou doest pretend and ſhe-  
w forth ſuch a modeſty in thoſe  
thy foure booke in thee whiche  
thou doest boſt thye ſelfe to ab-  
horre all contentions neuer to  
haue bene at controuerſy w<sup>th</sup> the  
any man and to haue the loue &  
Charite of God abundantly in  
thy mynd the which thing in de-  
de many haue often ſuppoſid &  
thought to be in you but ther is  
nothinge hiden whiche ſhall not  
be opened, for thou haſt betrayed  
thy ſelf & haſt betrid that which  
thow haſt long kept ſecret in thy  
mynd.

Do you not thus reaſon that  
bycauſe thee turkiſh emperour  
doth much regarde the monkes  
ther-

therfore they do truly worshipp  
God and Christ : It is most co-  
mely and mete for you to iudge &  
vse thauctory of that tyrant as  
most holpe, whose example of  
cruelty against the Children of  
God you do not only folow but  
faz surmount.

Roman doth beleue the that ~~poore~~  
Moore was put to death for his  
silence for so much as it is eue-  
dent that he was punished for a  
seditiō oꝝ cōspirasi rayled bi him  
but thou verpli art ouerlande-  
rous a person thorough this thy  
hole boke against the king vnto  
whom, thou art not only ioyued  
by affinyti oꝝ kynred but also dy-  
dest confesse thy self most boun-  
den who also was ordeined  
to be thy prince and hed, by god  
but

The glose vppō the oration  
but thou saiest thou wouldest  
correct his errours and vices,  
Admytt that they were vices,  
which had bene comeli for the to  
correcte where I praie you haue  
you learnt that they ough to be  
correctid with such slanderous  
fierse wordes as is in your booke  
printed at Rome & which not  
onley this present age but also &  
posterity to come shal rede. wold  
you haue donethis thing yf that  
you had the charyty and loue of  
God so abundantly shut vp &  
enclosed in your hart or mynde

**W**e knowe well ynough that  
you call the. Cartussians those  
most holy and religio<sup>n</sup> monkes  
the whiche had enbrased a most  
diuerse and contrary order from  
the gospel of Christ and most con  
tamine

The char  
ter house  
monah.



Cardynal Poole?

taminate and defyled with false  
kind of worshippinges and went  
about with tothe and naill to de  
fend and kepe the same and ther  
fore styrred the people to rebel  
lion against their kinge.

Thow now goest about to  
teach and persuade that the sect  
of the turkes is sprong and Ry-<sup>The Pope</sup>  
sen the which wold owerthrow  
the churche, by the refusall and  
deniall of your head of Rome,  
but harken again what our argu  
ment is here in verely that your <sup>Mahomet</sup>  
worthy head was the cause that  
Mahomet could not only plant  
that this most fylthy and vile  
sect but also bring it to such efica  
sitie and force. Do you demand  
the cause whye for so muche as <sup>R</sup>  
thambytion and couetousnes of  
this

The glose vppō the oration  
this your head was thōnlt cause  
of all those discordes and war-  
res out of the whiche this great  
myschief sprange and burst out.  
Further more we affirme that  
the popes them selues sitting vn-  
der that shadow and colour in  
the church of God and exalting  
them selues as it wer aboue all  
gods to be more hurtfulle and  
nōysome vnto the trew doctrine  
and faith of Christ then Maho-  
met hym self which is an open  
enemy ther vnto. wherfore it is  
not for̃ to go about to driu this  
dreame into mens heads that y  
refusall of this most euill and  
naughty hed hath bred and  
brought in somani mischiefs in  
to the cristian religiō. but we ra-  
ther thinke that those mischiefs  
which

Cardynal Poosle.

which as alredy rote can by no  
meanes be taken away excepte  
that your false head be fyrst abo-  
lished as the Rote and spring of  
all myschief. whereas you do  
strait annere that Germani was  
quiet and peasable and aboun- <sup>Germany</sup>  
dant in all thinges So longe  
as it continued vnder thobe-  
diens of your popes and that  
since thei haue reiectid and  
cast of that yoke of obediens all  
thinges to be tozned into a woꝛ-  
se estate thozder of the glose doth  
not suffer vs to answer in many  
wordes (whiche we will do els-  
where) now we wil bꝛiefli shew  
that you popes you cardinalles <sup>Popes.  
Cardinal</sup>  
and you byshoppes which cā not <sup>and by-  
shoppes.</sup>  
beare noꝛ suffer the lyght of the  
gospell to be sheuyd oꝛ pꝛechid  
but



The glose vppō the oration  
but rather desyre to haue yt bet-  
terly extincte and hiden, you, I  
say both haue bene and at this  
present ar thonly authours and  
styrers vp of all sedition dys-  
corde and mischiefes wherfore  
lay the faute on your owne nec-  
kes and not vpon the doctrine of  
christ. I prai you tel me wher as  
you rede often in the gospel and  
actes of apostles ꝑ cytis wer mo-  
uid to sedition & that ther was  
great vpprores & tumultes amo-  
ngst the people who wer thau-  
ctors or mouers of ꝑ same was  
Christ or his apostles or the in-  
fideles and enemies of the truth.  
Suerly the misbeleuers and not  
Christ nor his apostles. wherfo-  
re you maye be ashamid once to  
make mention or speke of those  
war-

warres and myschieffes which  
you your selues thozough your  
obone endeuour haue purposed  
wrought and causid. Further  
more wher as you say that Ger-  
mant is verid with many incon-  
ueniencies and euiles bycause yt  
hath denied your hedwe answer **Hungary**  
that hungarye is much more tor-  
mentid the whiche natwith stan-  
dig neuer denied or refused your  
pope. but do you not know that  
thozow the afflictions which hap-  
pen both to the godly and vn-  
godly we can iudge whether we  
be in the fauour of God or no.  
Do you not know that the wy-  
kid idolatres in Jeremye dyd **Jeremye 1**  
utter euen the lyke wordes that **44.**  
you now do whē as they said. sin-  
ce that we haue left of to offer in-  
cense

The gloſe vppō the oration  
cence and burnt offrings vnto  
the engine of heauen we haue had  
nede & ſcartytie of al thiges & ar  
conſumid with the ſwerd & hon-  
ger, all theſe thinges you know  
well ynough and yett you ſtri-  
ue againſt the plain and euident  
truthe obiectinge thoſe thinges  
which you now lai befor the peo-  
ple only to diffame and ſlander  
the doctrine of our Lorde Jeſu  
Chriſt as moſt peſtylent and the  
Rote of all myſchief but beleue  
me thou ſhalt receue thy reuard  
for god him ſelf wil not ſuffer  
this great offence whiche thou  
haſt miniſtred vnto all Europe  
to be vntreuēgid. few men Iud-  
gid in the that thou haddeſt ſuch  
a rancour or madnes in thy  
mynde as now thou haſte  
btteid



Cardynal P oole.

bttrid thy selfe to haue by thy  
fourebores whiche thou hast set  
furth for y<sup>e</sup> defēce of the pope. do  
you not remēber that chryst doth  
call and say that who soeuer  
doth offend but one of these litle  
ones it wer good for him to haue Offence  
a mylstone hanged about his  
neck and to be throuen into the  
bottome of the see. we wyll in no  
wise suffer our selues to drawe  
or plucked awai from Christ but  
ar most fyrmyly contentid with  
this only doctrine and hym to  
be our onli head and gouernour  
entending to cleue and styck vn-  
to thee same although you shuld  
styrre by a thousand tymes great-  
er warres and myschiefes then  
you haue hyther to raysed pea-  
although all thee world shulde

D. i.

Marus

The glose vppō theoration  
swaue and fall away, we wold  
wyllyngly beate the crosse with  
Christ.

Wher as thou deniest any  
other king then yours to haue  
refused this hedd thou art de-  
ceaid for I haue alredy remē-  
brid too other which haue done  
the lyke euen the most holy and  
vertuous kinges of denmarke &  
gothia whome thou doest also  
call turkes I pray you when  
you dyd write these thinges dyd  
you not cast in your mynd that  
there myght happen some man  
to come forth which might tripe  
you with a lye wherbi your na-  
me and estimatiō myght be gre-  
atly hurt but this is vercly the  
work of God that he might de-  
stroye the wysdome of the wyse  
Again

Cardynal Pool .

Againe thou reprehēdest the turk  
for shaking his terrible word vnto  
to all such as dare ones dissent <sup>The pope</sup>  
from him the which suerly you <sup>pe the</sup>  
do very well repete renwing in <sup>turke.</sup>  
our memory and also reprehē  
ding that which your own pope  
doth euen with much more cruel  
ty and oftener then the turk.

Here thou blowest thy trumpet  
saing vnto Cesar conuert thy  
nauy put on thy armor and trans  
uerseat into brytaine and destro  
that kingdome with syer and  
sword shed the bloode of the king  
and his people yea and be most  
seuerely reuengid vpon them for  
thet haue for saken the pope to  
be their head . Is this a comely  
saing of so sober, & holy man as  
you ar, haue you learned this out



Christ  
Peter.

The glose vppō theoration  
of the gospell of ꝑ charitie and  
loue of god which you say is  
**Q**so aboundantly grafted in your  
mynde, wher as chꝛist comandid  
peter when he drew his sword  
to put it bp into the sheath agaiē  
**T**hou contrary wyse callest vp-  
pō Cesar which hath his sword  
closed in his sheath, draw thy  
sword kill and slea. But wotte  
you what you haue brought to  
pas by this your oration, wyll  
you that I shall tell you verely  
that almen may iustli think and  
Iudge in the, that in this embas-  
sade whiche thou now art in  
vnto the mypētour that vnder the  
pretence of intreating of peace  
thow soundest none other thing  
in his eares then those wordes  
whiche I haue before metioned &  
that

Cardinal P ooll.

that thou doest study and go a-  
bout nothing els but only to mo-  
ue him and styr him vp against  
vs.

So that yf it happen warres  
to be moued at this seasō agaiſt  
vs we will impute all þ calamity  
and miserie vnto the alone, and  
this eternall praise and glozve  
thou shall receaue therby

O Immortall God how da-  
rest thou bee so bold to call that *Sincere*  
the pure and sincere religion in *religion.*  
the which you haue most horri-  
bly prophane and defyled the  
word of God and the sacramēts  
whiche wer ordeined by Christ  
verely you could haue vsid no  
word which myght worse haue  
agreed to that your romyshe  
seat and religion. But contra-

The glose vppō the cration

By wyle we may truly call that  
a sincere and pure religion w-  
hich we professe which is the ve-  
ry same that the prophetes and  
Jesus Christe him self and the  
Apostles haue taught from this  
we go about with all our pouer  
and endeuour to purge away  
the leuen & fylthy dregges with  
the which it was countaynante  
& defyled of your popes & their  
adherēts. But I pray you tel me  
ar you that call this, your rely-  
gion sincere and pure the same  
Cardinall Poole whiche made

*The consell for  
the amēd-  
ment of the  
church.* that booke entituled the counsell  
for the amēdemēt of the church  
the which also didest write that  
exhortation whiche was had in  
the counsel of the fathers at tri-  
dentum: It is euen so thou art  
thau



Cardinal P ooll.

th auctoꝝ of them both. And in  
them both thou doest wyſely af/  
firme that you haue forſaken  
the ſpringes of the water of lyfe  
(which is the true doctrine of Je/  
ſus Chriſt) and haue digged vn/  
to your ſelves Ceſternes and pit/  
tes not able to hold any water,  
that is to ſai, you haue brought  
in mens fained traditions, moꝝ  
ouer thou ſaiſt in the ſame pla/  
ce that the popes hath gotten  
vnto themſelues maſters which  
do tike them in the eares of who/  
metruſy thei learne how to in/  
bert and contayn at all good  
and holy thinges, I demaũd of  
the then, whether thou canſt tru/  
ly call thys a ſincere and pure  
relligion oꝝ no, woo be vnto the  
Cardinall pole woo be vnto the

D. liii.

foꝝ

The glose vppō theoration  
for that whiche nowght is thou  
call est good and contrary wyse  
the good naught.

**Caiphas.** Thou sayest most truly that the  
grace of the holy ghost is more  
abundant in these days then  
it hath ben sence the tyme of the  
apostles. euen as Caiphas truly  
prophesied & it was merite that  
one man shuld dy for thee people  
but as he spake that to his owen  
destrucion euen so doest thou he  
vnderstode not that christ shuld  
dy for him but caused him crueli  
to be crucified. Thou like wyse  
**S** dost not a knoledg the grace of  
the holy ghost abundantly po-  
ured vpon vs but callest the heri-  
tike and new turkes in whome  
thou doest see it most to florisse  
and shine, wherfore woo be vn-

Cardynal Poole.

to the Cardinall Poole who be  
vnto the.

Afore you called your pa-  
pisticall hypocrisy sincere and  
pure and now thou goest stou-  
tly forward in thy purpose cal-  
ling the true worshippers of re-  
ligion ypocrites adding also  
they haue bowed ther knee vnto  
Baall the whiche do worshippe  
God and Christ withe the holy <sup>Baall.</sup>  
ghost in spiryte and truth. But  
we truly know that you papists  
ar the fals worshippers of reli-  
gion the which do not only pro-  
phanate and defile the merites  
of our Lord Jesus Christ but o-  
ften times do vterly extingvish  
and put them out of syght more  
ouer we knowe that you eue you  
I say do bow your knees vnto  
baall



The glose vppō the oration

Baall when as you worshipp  
your antecrist your idoles and  
images most folv hve callinge  
them sometyme God him self so-  
metime saints and the bones &  
re'iques of your owen dead mē  
and fynally your sweate breads

Concer-  
ning ta-  
king of  
vengeance

Beue diligent eare and hear  
what our Cardinal Pole which  
will seme so holy a man dothe  
think as conserning taking of  
vengeance he affirmyth plainly  
all such to be of a fylthy coward-  
dly mynd and stomack which by  
all meanes possible wyll not se-  
ke to reuenge an intury or sham  
done vnto them, wherfore  
his mind is that all such ought  
to be reuengid with sword and  
death the which haue offēdid vs  
ether by word or deede and that  
we

Cardynal P oolle.

we ought by no meanes to fa-  
uour or spare them excepte we  
wold be thought men of coward-  
ly stomacks. But we contrary-  
wise haue learnid of Christ that  
all suche are of a godly mynd or  
disposicio in whome Christ doth  
truly inhabite or dwell, whiche  
patiently beare and suffer all in-  
iuries and wronges done vnto  
them nether do once think vpon  
taking of vengeance but remytt  
and forgiue thee same yea and  
loue their enemyes and persecu-  
tors and pray for them. whiche  
doctrine then semith most trewe.  
The papistes sect which bi their  
bookes goe about to enflame the  
harts of men vnto vengeance  
or woꝝs which do teach all men  
patiently to beare and suffer in-  
iuries

The glose vppō the orations  
iurtees done vnto them.

Again he pyckyth for ward  
that iniuries ought by no meāns  
to be suffred cryeng out that the  
Honour and glory of Spayne  
to be therby obscurid and hurt  
and that it shuld be a very great  
ignomyny and reproch to them  
for to suffer such a contumelious  
iniurys vnreuengid what other  
wordes or intisements then euē  
the very same doth the douell hi  
self vse when he goeth about to  
styre vpp kinges and princes  
to warrs and shedding of bloode  
This most quiet and peassible  
Cardinal desirid of Cesar & he  
myght haue licence to speake vn  
to his spanishe souldiars the w-  
hich if he had obtained I sup-  
pose he wold haue spokē in this  
sorte



Cardynal Poole.

forte I know well ynough that  
you which ar soldiars do not for  
sake your owne countrey of spa-  
into go on warfare not only for  
glozve or renowne but also to  
gett spoill and ryches wherfore  
harken vnto me and I will shew  
you now a mean and occasion  
wherby you may obtain and get  
great riches to gether with  
great renowne and glozve.

The card  
dynall  
ration to  
othe spas  
iards,

Behold the kingdome of my Co  
untrey of England is now offer  
ed vnto you the which is very  
Rich thys now entre and inua-  
de with me spoyle it yea and destr  
oy it with fyre and sword and  
especially kyll the king my kyns-  
man and all those hereticques  
which haue shronk & gone away  
from the pope for I my self may

do

The glose vppō the oration  
do much there both thorough mi-  
estimation and auctoryty wher-  
fore I will be present with you  
and betray and deliuer that my  
contrey into your hands. And  
as sone as we haue fynysht  
those warres and therby encre-  
se our powers we wil in lyke ma-  
ner sett vpō and destroy the prin-  
ces of Germany and those free  
cyties. This shuld haue be Car-  
dinal pole his oration vnto the  
Spanishe souldiars yf he had  
bene licencid by thēperour to  
speke vnto them.

new  
cc.

Thou folowynge the example  
of the old prayseis doest cal the  
light of the gospel which is now  
sprong bp, a new secte howbeit  
thow arte worthy greater pu-  
nishment than they, for thou knowest

+ Pharisees

Cardynal Poole.

Wesst that this is the trethfoze  
which we do contend and strue  
with you they knew yt nott w-  
herfore I will still vse my acou-  
stained verse, wo be bee vnto y  
Cardinal Poole wo be vnto the.

Her he that before as igno-  
rant mai vnderstand and know <sup>The Rate</sup>  
what is y state of this most wo- <sup>of the</sup>  
thy cause of religion whiche in religion, <sup>cause of</sup>  
these our days is in controuersie  
we vereli teache that we ought  
to obserue and kepe tholde and  
ancient faith of the churche so  
that it is not lawfull to swarue <sup>W</sup>  
from yt not the bredth of a nayll  
when we speke of old and ancient  
faith we vnderstand euen the ve-  
ry same which the prophets did  
foze shew vnto vs, y same which  
Iesus Christ brought cou of the  
bo



The glose vppō the oratio  
bosonne of his father.

And that which the apostles thoz  
ough his Cōaundements haue  
preched and taught vnto vs.

And the papistes do agre withe  
vs in wordes saing that the aū-  
cyent faith of the church is to be  
holden and kept but they vnder-  
stand therby that which by litle  
and litle hath bene brought in by  
popes and monkes contrary vn-  
to the word of God adding also  
that we ought to kepe the aun-  
cient customes of the church for  
they se in ther church of Rome  
many thinges to be obserued &  
kept whiche ar brought in by a  
certaine corruption clene diuer-  
se and contrarie to the doctrine of  
the go'pell & those thinges they  
wold obiecte and force vpon vs  
at

Cardinal Pooll.

astrew and catholike but all is  
but in vain.

Like wyse he callyth the trewe  
woorshippers of the gospel cruel  
enemyes the whome nothing can  
be more meke or gentle, but Car  
dinal Poole is not a loue which  
speking of our bzetherē dothe vs  
this bytter and sharpe kind of  
phrase, Ther is annother man  
both eloquent and learnid tho  
rough whose pregnant witt &  
gentlenes we hopid of better  
then is come to passe, he in a cer  
tain pfect doth resite that the  
blockheded cardinall Cervinus

Cardinal  
Cervinus

was on a time sent to oppresse  
tyranny of the Luteran sect.  
what thig could haue ben more  
cruelly or vncharitably spo  
ken of vs, well we admonishe

E.t. him

The glose vpon the oratio  
him to leaue those rough woꝝ-  
des least thorough his flanders  
he lose the good name and esti-  
mation which he hath hitherto  
gotten by his lerning and gen-  
tlenes. And least that he prouok  
the wrath and indignation of  
God against him self.

Thou saiest (Cardinal Pole)  
that in many ages before ther  
was neuer such a ruyne and de-  
cay brought vpon the cristian  
comonwealth as this is now.

The cri-  
stian co-  
mon we-  
alth

The which thinges vtterly fall  
for the lyght of the gospel which  
is now sprōg out and the grace  
of the holy ghost which is abou-  
dantly spred abroad doth not bring  
ruine and destruction but health  
and saluation: vnto the cristian  
comō welth. but you would haue  
said



Cardynal P oole:

saide vnto the Romishe church &  
which we graunt is dede, hath  
not bene so inuadid and assaul-  
tid in many yeres as it is at this <sup>The core</sup>  
present. Such is the pouer and <sup>of Rom</sup>  
force of the gospel and truth &  
which being opened partly with  
the penes and partly with the  
tonges of certain of the seruants  
of Iesus Christ and coroborate  
and strengthened with the aucto-  
rity of many yers and ages and  
confirmed with the pouer  
of many kings princes and peo-  
ple that in the space scarcely of  
xxx. yers yt could so shake and  
batter that Romishe fort and  
court and in short tyme vtterly  
ouer throw it, for every place  
and thou knowest what fo-  
lowes.

C. H.

Thou

The glose vppō theoration

**T**hou wyllest Cesar aboue  
all thinges to go about to sub-  
dewe England vnder his owen  
**D** power and demynion thorough  
thobtainyng of whiche kindome  
and the riches ther in his pouer  
and glory being therby encreased  
he myght the better atempt and  
fynyshe his other affaires. But I  
pray you Cardinall Pole shew  
vs whatt be those other affaires  
which ar yett to be attēptid and  
fynished.

**T**hou doest not expresse but  
only signify that ther ar yet cer-  
tain thinges to be attēptid and  
done by warres, what yf that I  
do gesse what thou didest thinke  
whē thou wrotest those thinges  
wylt thou that I shal speke them  
openly ? Truly I will so do  
Thou

Cardynal P oole.

Thou goest about nothing elles  
in this thine oration then that  
which thou hast wrytten for  
many yeares past & now doest  
accomplish in this tihme ambal  
sadeputing Cesar still in mynd  
to take this occasion now offred  
and to translate thee kingdome  
of Englād vnto him and his po  
steritie and when by the meanes  
ther of his pauer is agmentyd  
and increasid he may withe lesse  
daunger inuade and ouerthrow  
Germani and also yf he will al/ A  
saut the venetian comon welth  
& all other princes of Italy the  
high bishoppe only except.

But we trust theemperour will  
not here the as he thought good  
not to heare but to reiect and cast  
of that dominicane frier zotus



saith the  
Dominica  
monk of  
Spain.

The glose vppō theoration  
of Segobia now a professor in  
the new scoole of Tilmiga whē  
as he being his confessor did af-  
firme that he could by no means  
be saued except that with force  
and armour he did subdew and  
bring all Germany vnder the  
obediens iurisdiction of the po-  
pes of Rome.

Carduall  
Theatinus.

Thou sayest thy selfe to bee  
rapt to wryte these things with  
abundant of matter but thou  
shuldest trulier haue said with  
ambition and couetousnes to  
obtain and gett the a byshoprick  
for when Cardinal Theatinus  
did on a time accuse thee, that  
thou dydest fauour our doctrine  
Thou to purge thye selfe from  
y great Crime didest set forth  
a booke against: vs in the which  
thou

Cardinal P ooll  
thou didest also enclose and  
contam this most bene-  
mous oratiō but thou  
Shall recave thy re-  
ward Cardinall  
Dole, woobe  
bnto the  
wo be  
bnto  
the.

**I**mprinted  
At London by Owen  
Rogers dwelling betwene  
both S. Bartelme-  
ws, at the Spread  
Eagle.  
C. iiii.